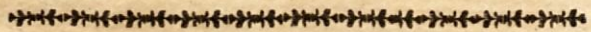


A SHORT RELATION

OF

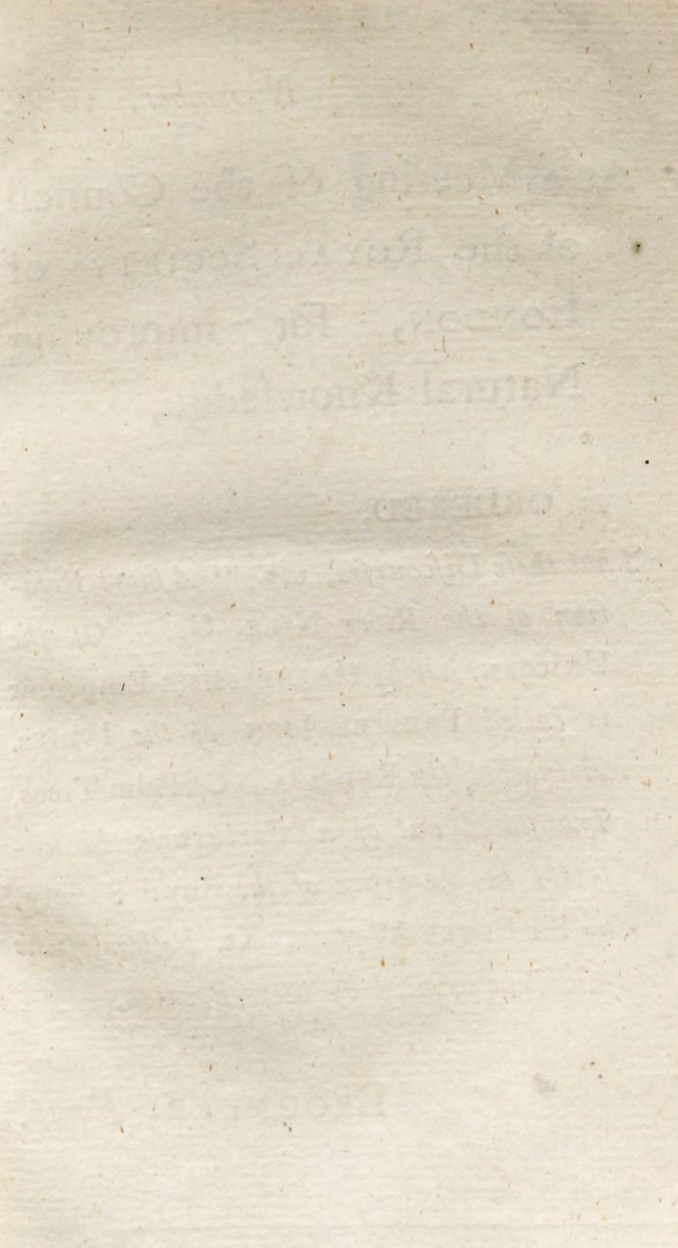
The River N I L E, &c.



A SHORT RELATION

OF

THE RIVER NILE &c



November, 1688.

At a Meeting of the Council
of the ROYAL SOCIETY of
LONDON, for improving
Natural Knowledge,

ORDERED,

That these Discourses, viz. "A short Relation of the River NILE, &c. Of the UNICORN. Why the ABYSSINE Emperour is called PRESTER JOHN of the INDIES. A tract of the RED SEA. Of Palm Trees. Translated out of a Portuguese Manuscript at the desire of the Royal Society, by Sir PETER WYCHE, Kt. Fellow of the same," be printed by their Printer,

BROUNKER, *Pres.*

A SHORT RELATION

OF THE RIVER

N I L E:

Of its SOURCE and CURRENT;

Of its Overflowing the CAMPAGNIA of *Ægypt*,
'till it runs into the *Mediterranean*;

A N D

Of other CURIOSITIES.

WITH A NEW PREFACE:

Written by an *EYE-WITNESS*,
Who lived many Years in the chief Kingdoms of the
ABYSSINE Empire.

L O N D O N:

PRINTED FOR THE *ROYAL SOCIETY*, MDCLXIX:

REPRINTED FOR, AND SOLD BY J. LACKINGTON, No 46 & 47,

CHISWELL-STREET, MOORFIELDS,

MDCCXCI.

P R E F A C E

TO THIS EDITION.

THE following Publication being originally printed by order of the Royal Society of London, as appears by the extract from their Journals, is doubtless a strong proof of its intrinsic merit; and at the same time a presumptive argument in favour of its authenticity and credibility. Irod
BROUNKER, SIR ISAAC NEWTON,

Dr. BARROW, Dr. WALLIS, Mr. GREGORY, Dr. HALLEY, with other learned men of that day, were the respectable members, who, in the year 1668, formed the Royal Society in London, and patronized these Tracts; and which Sir PETER WYCHE, at their request, translated.

A late Traveller, however, has, in various instances, asserted the ignorance of the Portuguese Missionaries, taxing them with willful misrepresentation, and including them all under the polite appellation of *Lying Jesuits!*

The same writer, through the whole of a late work, arrogates to himself the unique merit of having visited the Heads of the *Nile*, and takes uncommon pains to shew, or at least to make his readers believe, that, no other person than himself, had ever arrived at these so much famed sources; or had returned thence alive, and given the world a true account of them.

It will appear, however, from the perusal of the following pages, that Father JERONYMO, a *lying Jesuit*, had infallibly seen these

celebrated fountains, and had given a *true* account of them, in a *plain, unassuming* and *modest* manner; and, excepting some peculiarities of style, nearly in the same words as the writer of the present day. — The inference is obvious!

Beside the account of the *Nile*, many curious relations and reasonings are offered by this same *lying* Jesuit, which form some of the most material parts of the *five Quarto Volumes lately published*.

TO THE RIGHT HONOURABLE,

HENRY LORD ARLINGTON,

ONE OF THE LORDS OF HIS MAJESTY'S MOST
HONOURABLE PRIVY COUNCIL ; AND PRINCIPAL
SECRETARY OF STATE.

My Lord,

*T*H E thoughtful provision for my Journey, into Ruffia (whither his Majesty hath been pleased to send me) hindered me from a more solemn Dedication of these Discourses to Your Lordship: They were by the curious Sir Robert Southwell procured from an inquisitive and observing Jesuit at Lisbon, who had lived many years in Æthiopia and the Indies ; so writ as to
seem

em a candid Relation of matter of Façt, contain a more precise and minute account of some Historical and Natural Curiosities, than is in any one Tract extant, and give the Portuguese their just and undoubted title of discovering daily to the West, the Wonders and Mysteries of the East. The Royal Society commanded me to translate them, and ordered the impresson. My Lord, Your benign and encouraging Patronage, for all subtile and nice enquiries; Your peculiar province to get intelligence from the South, and my particular obligations, countenance this dedication, which (were I not in procinctu) the copious argument of Your Lordship's virtues and pe fections, would justly make much larger; now it

must

must only excuse the faults of the Translation, and publish my zeal of being esteemed,

My Lord,

Your Lordship's

most devoted Kinsman,

and humble Servant ;

Peter Wyche.

A SHORT RELATION

O F

The River N I L E, &c.

THE *Abyssine* Emperour (vulgarly, though falsely called *Presbyter John* of the *Indies*) is Lord of the most ancient and largest dominions of those many kingdoms and provinces into which *Africa* is divided: This Empire, is the most easterly part of all *Africa*, called *Ethiopia*, above *Egypt*, not without reason; all *Egypt* lying below it, and the same situation have to it most of the bordering kingdoms.

The *Red Sea* bounds it on the East, *Egypt* on the North; On the West the
Island

Island of Africa, and on the South, the *Indian Sea*; with this difference, that Eastward this kingdom reacheth the *Red Sea*, though at present the *Turks* curtail its greatness, by keeping the whole shore of that Sea with two *forts* in the *Islands of Suaguem and Massuba*, and one upon the main Land called *Arquico*, which serves for no other use, than the defence of the water drunk in the *Island of Massuba*, drawn out of wells called *Cacimbas* sunk near the head of a River, dry in the summer, full in the winter, fetched daily in boats called *Geluas*.

The *Island of Massuba* and fort of *Arquico* are two leagues distant. This, the only *Port* where is imported what *Ethiopia* wants, and whence the natural commodities are exported, that, in circuit about twelve hundred fathoms; shaped like a man's foot, hath a convenient Haven, little or no defence, though garrison'd

son'd by near sixty *Turks*, white and black; the custom-house is inhabited by the *Basha's* Lieutenant (called *Caqua*) and other officers.

The *Island* of *Suaguem* with the third Fort, is less, but better defended by art and nature, incompass'd with many shoals, inhabited by an hundred *Turks*; being the residence of the *Basha* out of the limits of the empire, and of natural right belonging to a powerful and warlike king, whose kingdom is called *Ballow*, (anciently *Negran*) the inhabitants are Moors, the men, horses and sheep the fairest I have any where seen; the water-melons the most delicious I have ever tasted.

Toward the North, between *Egypt* and this empire lies the famous desert of *Thebaide* so renowned for the ancient *Anco-rets*, where begins the kingdom of *Bal-low* above-mentioned.

This empire reacheth westward so far
into

into the main land, that the kingdom of *Congo* was its tributary, as the great historian *John de Barros* affirmed in his first decade : At present it extends not further than the kingdom of *Naire*, whose inhabitants are neither *Abyssines* nor *Ethiopians*, yet not defective in policy, garb, or government : The soil is rich in Gold-mines of the same quality of those of *Sofalla*, lying under the same parallel, and not far distant, they pay a tax yearly, a tribute of their gold to the *Abyssine* emperor, the coin called *Miloqueas*, the value ten thousand pieces of eight.

The greatness of this empire is toward the South more restrain'd, there lying betwixt it and the sea, divers nations of Moors and Pagans, barbarous to extremity, which never did, nor do acknowledge themselves vassals to the Emperor, who live in tents like the mountainous
Africans.

Africans. The chief amongst them is elected every eighth year, with the title of, *Caraye Primeyro*, afterwards called *Luba*. The Moors bordering on the sea-coast have kings, the greatest of them called *Macheda*.

This empire anciently commanded many kingdoms and provinces, their own annals and some historians count above twenty, with almost as many Provinces: What at present passeth for current, is, that its greatness was notorious, though now limited to five kingdoms, each about the bigness of *Portugal*, and to six Provinces, every one little different from *Beyra** or *Alenteyo*.

One of these, and among the biggest, is called *Agaos*; the inhabitants of the same name, whether these bestowed their name, or took it from the Province. This is divided into diverse Territories,

B

the

* Two Provinces in Portugal.

the most famous called *Tuncua*, deservedly glorious in two respects, being the country of the famous *Unicorn* (of which I shall speak in this discourse, and only now say it is not the *Abbada*) rightly taken by Authors for the *Rhinoceros*, (being in shape, a quite different animal) and having in it the so long sought-for Head of *Nile*, concealed so many ages, discovered by the industrious Portuguese.

The higher part of this province is mountainous and woody, yet not without vallies, and groves of cedars, for goodness and scent, not inferior to those of Mount *Lebanus*, their thickness is a great inconvenience to travellers, but suits with the inclination of the native *Agoas*, who being professedly *Pagans*, and so of little faith or loyalty, live commonly in rebellion, thereto invited, not more by their own natural disposition than the convenience of certain caves, into which in time of

war they retire. These caverns have but one entrance, are capable of one or two families, which are ordinarily great among the *Pagans*, increased by their wives, multiplied proportionable to the cows they keep, allowing to ten cows one woman.

What is most admirable in those subterraneous caves or caverns, is, that they receive not only their goods and cattle, (which are their whole estates, personal and real, they living little on their crop) but they ordinarily find in them water sufficient to serve them the summer months, when only they are assaulted, and are without apprehensions of being conquered, though with smoke, by fire made at the mouth of the cave, having vents, by which they receive sufficient light, and can convey the smoke, if attempted by fire.

In this Territory of *Toncua* is the known head and source of the River *Nile*, by the natives called *Abani*, (*i.e.*) the Father of Waters, from the great collection it makes in the kingdoms and provinces through which it passeth; for the greatest part of *Ethiopia* being mountainous, and the torrents swelled in the winter, the mountains so transmit them as to increase the rivers, which falling into the *Nile*, make no little addition to its greatness, causing it to run with such a stock of water as overflows the plain of *Egypt*: this is the river, the Scripture, in *Gen. ii.* calleth *Gihon*, which encompassed the land of *Ethiopia*, so doth *Nile*, with its turnings and meanders.

The Head rises in the most pleasant recess of the territory, having two springs, called *eyes*, each about the bigness of a coach-wheel, distant twenty paces. The *Pagan* inhabitants adore as

an idol, the biggest, offering to it many sacrifices of cows, which they kill there, flinging the head into the spring, eat the flesh as holy, lay the bones together in a place designed for that purpose, which at present make a considerable hill, and would make it much bigger, if carnivorous beasts and birds of prey did not by picking them, lessen and scatter them.

These two springs rise in a little field covered over with green and thick wood, travellers, especially horsemen, are easily convinced that this ground stands in the water, from the trembling and hollow sound, this field is lost in a lake where it is under water. *This plain is on the top

B 3

of

* *Provincia ubi Nylus oritur vocatur Agoas, Vicina regno Gojam terra vocatur Sagela, in apice montis in plano arboribus undique circumdato. Athan. Kercheri Oed. Ægypt. Tom. 1. Cap. 7. p. 57.*

Fons Nyli situs in summitate unius Vallis quæ assumulatur ingenti campo jugis montium undiq; circumdato. ibi.

of a high mountain, over-looking many spacious vallies, and from this height insensibly descends; from the middle of this descent is seen, near a trench entangled with shrubs, the bigger of these springs, whose bottom is not to be reached with a lance of five and twenty palms, which by the way meets with, (as is guessed) the roots of the neighbouring shrubs, so hindered further passage; the other spring is to be fathomed at sixteen palms.

From the biggest spring runs in a strait line, a green and pleasant wood, seeming to follow the course of the water, which though under ground, leaves the vein to be track'd by its re-appearing at the distance of little more than an hundred paces; at this appearance the quantity of water is so inconsiderable, as only to make a very little rivulet, which grows presently bigger, by the assistance of other springs bringing in their water. At little more than

than

than three days journey from the head, the river is large, deep enough for vessels to sail in, and so broad, that I doubt whether a strong arm can throw a stone over it.

A little above a hundred paces from this place, this river so conveys itself betwixt rocks, as in the year 1629, I pass'd it without wetting my foot; in my journey from the kingdom of *Gojama* to the province of *Dambeha*, when the passengers being many, and the boats but few (which I will anon describe), I with my companions going along the banks of the river, and engaged among many little rivulets, leaping from stone to stone, got dry to the other side; the same did immediately many others, naming it the passage of Father *Jeronimo*, I being the first who discovered or attempted it.

This is the ordinary passage over the *Nile* most frequented by travellers, who

come from the court and province of *Dam-beha*, for the kingdom of *Gojama*, the territory called *Bed*, the passage over in boats with head and stern, made of gross and thick matt†, strongly joined and put together, yet not secure from falling in pieces, which often happens, and the passengers left in the water: They are rowed with long round poles, being without the use or knowledge of any other oars; are capable of receiving about ten persons, with some baggage; many swim over; so do all the beasts; and both man and beast go in danger of some mortal accident from the Sea-horses and Crocodiles, both bred in the *Nile*, and infesting the passages.

From

† *Navigatio hic nulla nisi cymbis papyraceis quas ipsi Tancoas appellant. Vossius de Origine Nili, Cap. xvi. f. 55.*

Conficitur libula Memphitis Cymba papyro. Lucan.

From this place the *Nile* grows crooked, making almost a semi-circle: Two days journey from this passage, it runs by a point of land into a lake of fresh water, called by the natives *Dambeha*, abounding with wild fowl; some there are, but little fish; the reason conceived, that the sea-horses fright, and the crocodiles devour them. This sea is in length twenty-five leagues, fifteen over at the largest place; about the middle are divers islands of different bigness, full of wood, some inhabited, others desert; the biggest called *Dec*, two leagues long, but narrow; hither are banished condemned persons sent for security: whereas the boats not being many, and pain of death to any who without leave go to the Island; all means of escape are desperate. Swimming is less inviting, the lake being full of sea-horses and crocodiles, which to meet is certain death.

The

The point of this lake is with so much violence broken by the *Nile*, that the current is divided in the water and mud, till it forces a passage at another place. The *Nile* is for about a quarter of a league detained in this lake; leaving that, it makes a beautiful and large tour, so great as to contain in the circumference a kingdom called *Gojama*, about the bigness of *Portugal*, and a great part of another called *Damotes*. By this circuit the *Nile* returns again within less than two days journey of its head; hence taking a South-east course, running through many kingdoms and provinces, it falls into *Ægypt*. By the way in divers places are made those amazing and stupendous cataracts, so famous for their noise, when the water falling with its whole body, sinks and hollows the abyss which receives it. Yet doth not the greatness of the noise deafen the neighbouring inhabitants, as some

some fabulouſly write, if ſo, the populouſneſs of the adjacent places would ſwarm with deaf multitudes, which hear the noiſe, and find not that effect. One of theſe Cataracts is eminently remarkable, as will appear in the relation of what has ſurprized and allured many.

At the firſt or ſecond Cataract the *Nile* makes, the water from an high and craggy rock is præcipitated with all its maſs into a large and deep *abyſs*, the noiſe heard three long leagues, and the rebound, (which ſpends itſelf in minute atoms and ſubtile ſmoke), ſeen as far. The water, to admiration, being ſhot with ſo much violence as to fall at a diſtance, makes an arch, and under that leaves a large road, where people paſs in ſecurity, not to be wet. There are convenient ſeats cut out in the rock for travellers to reſt themſelves, where they enjoy the moſt pleaſant ſight imagination can fancy, made by the Sun's reflection

reflection on the water, so producing glorious and pleasing colours, resembling those of the Rainbow, which at this nearness of the water, most deliciously satisfy and feast the eye.

The *Nile* was never under any bridge before we arrived in *Ethiopia*; the first made in the kingdom of *Amara*, where betwixt two high rocks was a streight and dangerous passage: The *Nile* ran deep and violent between, all ran great hazard, many lost in the passage; the winter chiefly increased the difficulty. The *Abyssines* were incapable of removing this evil, ignorant what Bridges were, and without workmen to make them: The Emperor, informed what a Bridge was, how conveniently made in so narrow a passage, and we having brought from *India*, in the Patriarchs company, two stone-cutters, designed for building Churches in *Ethiopia*, one was recommended to this work,

who

who made this first Bridge, of a beautiful structure and great convenience to passengers: Thus was the *Nile* at first brought under a strange dominion.

This discourse is not improperly ended, by a reflection why anciently *Alexander* the Great, and *Julius Cæsar*, using so great diligence to discover the Head of *Nile* miscarried in the enterprize. The reason was, because they sent discoverers against the stream. Thus going by land, the length of the journey, the many kingdoms and provinces to be travelled through, the swarms of barbarous people to be encountered, so many unwholesome climates to be passed, made their advance impossible; going by water, the same difficulties, increased, attend them: The violent current of *Nile* stopt their passage, and coming to the first cataract, they could not proceed, but were forced back with lost labour; and being without ei-
ther

ther knowledge of, or commerce with
 the *Abyssine* empire by the Red Sea, they
 neither ventured that way, nor conceived
 their design so feasible. Thus were their
 endeavours frustrated. The knowledge
 of this province would, by some of the
 Ports of the Red Sea, have brought them
 into the *Abyssine* empire; thence two
 months journey had made them drink in
 this so desirable, so concealed, and so fa-
 mous Spring. This secret, (with divers
 others of many Parts of the World,
 and their discovery) was received for the
 indefatigable industry of the *Portuguese*,
 who have seen with their eyes, what ma-
 ny have desired, but could not obtain.

THE TRUE CAUSE OF THE RIVER *NILE*'s
OVERFLOWING AND DROWNING THE
CAMPANIA OF *EGYPT*, IN THE HEIGHTH
OF SUMMER, IN *EUROPE*.

DIVERS causes were by the Ancients assigned, for the *Nile*'s overflowing in the hottest Summer months in *Europe*, according to the opinion of the Writers, every one asserted what was in the reach of his reason, yet all wandered from the truth. The little knowledge had of the source and current of this so famous River, of the places it passeth through, and chiefly of the inland of *Ethiopia*, where it riseth, occasioned such variety of opinions, without the discovery of the truth, reserved for the navigation and commerce of the *Portuguese*.

The great quantity of snow which falls in the rigour of winter, on the inland mountains of *Ethiopia*, and is melted by the intense heat of the summer, is not, as some affirm, the cause of this river's overflowing; *Ethiopia* having not so sharp colds as to beget snow, unknown in this country, nor conceivable from our relation: Two places only have a thick white frost, and hail in great quantities, which resemble, but are not, snow; One is in the kingdom of *Tigre*, upon the high mountains of *Seman*, the other in the kingdom of *Damotis*, in the territory called *Namora* of the cold climate, which melted, do superficially water the mountains, therefore mistaken for snow, sometimes fall with a current into the low-lands, yet not so considerably, as to swell the rivers, much less to cause the inundation of *Nile*.

Neither

Neither do the great winds, which in those Months of the overflowing of *Nile*, blow in at the mouth of the River, where it runs into the Mediterranean, cause this inundation; as others assert, who say, those winds repel the water, which being detained with the water which descends, increaseth to that excess to force the *Nile* out of its channel and stagnate in the plains of *Egypt*, so enriching and fattening the soil, by the slime brought from those places through which it passeth.

Other reasons, of the same credit, given by authors, I omit, in haste to declare the true one, only attainable by such who have lived some years in *Ethiopia*. The truth, in short, is, that the winter in *Ethiopia*, is the same, and at the same time, as in *India*, and other places under the *Torrid Zone*, beginning at the end of *May*, or the first days of *June*, and in all *August* (the reason of

the fairest weather in *Europe*) spends its greatest fury; the overflowing of *Nile*, being at the height in these months, the ignorance of summers and winters begat the opinions mentioned: Whereas, the greatest part of *Ethiopia* being mountainous, and the *Nile* in its course through many kingdoms and provinces of the inland, collecting the rain waters which fall from the mountains, and receiving into it many great rivers, thus becomes so considerable and masterless: As the plain of † *Egypt* experimentally and to its great benefit finds. As much discountenanced by the heavens, in being deprived of the common benefit of rain, as munificently requited by the water of this famous river, which gave rise to the observation, That the *Egyptians* never

† ——— *Nihil indiga mercis,
Aut Jovis in solo tanta est fiducia Nilo.*

never lift up their eyes to heaven, never expect any favour from God Almighty, but wholly depend upon the *Nile*; thence receiving that benefit other places enjoy by rain; those verses of *Ovid*, may seem not applicable to the *Egyptians*:

*Os homini sublime dedit, cælumque videre
Jussit, et erectos ad sidera tollere vultus.*

The *Nile*, running into the Mediterranean, washeth the walls of *Grand Cairo*, distant from the mouth fifty miles. This River declareth by the way, the more or less abundance to be expected that year: The harvest, proportionable to the greater or less inundation, is thus computed. The walls of this populous city have, towards the river * a Tower,

C 2

with

* The Author, a faithful Eye-witness of all he relates, and so of undoubted credit, took this only thing upon report, that the *Nile* washeth the Walls of *Grand Cäiro*, and that on the inside of this tower

with an open Arch, giving passage to the *Nile*, which according to the waters it brings down, riseth more or less. On the walls of this Tower, from the bottom upward, are made Marks, or Degrees; and, by ancient custom, as more or fewer of these are covered with water, the Magistrates make it be proclaimed every night in the streets, that the knowledge how many degrees the *Nile* hath that day overflowed may be general. This Proclamation begins at the end of

July,

in the walls, should be kept the Register of the Inundation of the *Nile*; which is on a marble pillar, placed in the middle of the river, near a long Island called *Rhodes*, opposite to *Grand Cairo*. Upon this Island, and over the Pillar, is built a *Mosque*, with such an Arch towards the River, to give the water passage. This place and Pillar is so superstitiously secured from the sight of *Christians*, that I found the attempt vain and dangerous; having only seen, in *January*, the bottom of the Pillar in the water. The other circumstance of the number of Degrees, and the Proclamation, are truly related,

July, and continues all *August*, when the rise or fall of the river is particularly observed by the degrees. The abundance of the year is thus guessed at. When the water covers not sixteen degrees, the defect of it suggests fear of a famine; rising towards twenty-five, the higher it ascends, the fairer are the hopes of a fruitful season; passing that number, they are assaulted with new fears of death, the quantity of water not allowing them to sow, or house their harvest. These months pass not away without some trouble and anxiety, the weather being every where subject to irregularity, so rain is sometimes too much, sometimes too little, by which the crop is altered.

Another Curiosity makes the *Nile* famous, whose current stores *Grand Cairo* with *Senna*, so known and so experienced in medicine in the shops of Europe. It

is a little shrub, peculiar only to the woods of *Ethiopia*: the place where I lived in that kingdom has a great quantity. The wild Negroes fetch it from the Inland, and bring it in great boats to *Grand Cairo*. The French Consul there hath the monopoly of it, for which he presents every new Bashaw with thirty thousand Dollars, and bargains at a certain set price, and a day prefixed, to buy all that comes; which he performs. Having housed it in his Magazines, he divides it into three parts; two are burnt, one reserved to be transported for *Europe*, which pays for the two parts consumed: There is less expence for freight, the shops always want the medicine, which goes off at the price demanded: Thus is the account balanced.

A Frenchman, *Zacharias Vermiel*, a servant, many years in the Consul's house, gave me this information; his desire to travel,

travel, brought him by land into *Ethiopia*, where he lived a year in my house, and when we were banished, went into the Emperor's army: being grown rich, and turn'd inhabitant, not permitted to return, he died there, ten years after his arrival.

OF THE FAMOUS *UNICORN*:—WHERE HE IS
BRED, AND HOW SHAPED.

THE *Unicorn* is the most celebrated among Beasts, as among Birds are the *Phœnix*, the *Pelican*, and the *Bird of Paradise*: with which the world is better acquainted by the fancies of Preachers and Poets, than with their native soil: little is the knowledge of any of them; for some of them, nothing but the received report of their being in nature.

It deserves reflection, that the industry and indefatigable labour of men in the discovery of things concealed, can yet give no account where the *Phœnix* and *Bird of Paradise* are bred. Some would have *Arabia* the country of the *Phœnix*, yet are the *Arabians* without any knowledge of it, and leave the discovery to the work of time.

The *Bird of Paradise* is found dead with her bill fixed in the ground, in an island joining to the *Malluccos*, not far from *Macacca*; whence it comes thither is unknown, though great diligence has been employed in the search, but without success. One of them dead came to my hands. I have seen many; the tail is worn by children for a Penashe, the feathers fine, and subtile as a very thin cloud; the body not fleshy, resembling that of a Thrush; the many and long feathers, of a pale invivid colour, (nearer white than

than ash-colour) which cover it, make it of great beauty. Report says of these birds, that they always fly, from their birth to their death, not discovered to have any feet: they live by flies they catch in the air, where their diet being slender, they take some little repose; they fly very high, and come falling down with their wings displayed. As to their generation, Nature is said to have made a hole in the back of the male, where the female lays her eggs, hatcheth her young, and feeds them till able to fly: Great trouble and affection of the parent!— This is on the account of the Author's credit which gives the relation: I set down what I have heard. This is certainly the Bird so lively drawn in our maps.

The *Pelican* hath better credit (called by *Quevedo* the self-diciplining bird) and hath been discovered in the land of *Angola*,
la,

la, where some were taken; I have seen two. Some will have a scar in the breast, from a wound of her own making there, to feed (as is reported) her young with her own blood, an action which ordinarily suggests devout fancies. So much of Birds.

Among Beasts we come to the famous *Unicorn*, of the more credit, because mentioned in holy Scripture, compared to many things, § even to God made man. None of the Authors, who speak of the *Unicorn* discourse of his birth or country, satisfied with the deserved eulogiums, by which he is celebrated. That secret was reserved for those who travelled and surveyed many countries.

That the *Unicorn* is not to be confounded with the *Abada* (commonly contended for) is certain, from the different names, *Rhinoceros* and *Unicorn*, not being reasonably to be given to both without
 distinc-

distinction, and from the variety of their bodies and parts ; as appears in the *Abada* we know, and in the *Unicorn* we see painted. This has one great strait horn, of admirable virtue, the *Abada* or *Rhinosceros* hath two, a little crooked, not so soveraign, though used against poison. The country of the *Unicorn* (an *African* creature, only known there) is the Province of *Agaos* in the kingdom of *Damotes* ; that it may wander into places more remote is not improbable. This Animal is as large as a handsome horse, of a dark brown colour, with the mane and tail black, both short and thin (though in other places of the same Province they have been observed with them longer and thicker), with a fair beautiful horn, in the forehead, five palms long, as is painted, the colour inclining to white : they live in close woods and thickets, sometimes venture into the Campaign,

not

not often seen, being timorous, are not many, and those concealed in the woods ; The most barbarous and savage people the world hath, enjoy them, and probably feed upon them, as upon other beasts.

A Father, my companion, who spent some time in this Province, upon notice that this so famous Animal was there, used all possible diligence to procure one ; the natives brought him a very young colt, so tender as in a few days it died. A *Portuguese* Captain, a person of years and credit, respected by all his acquaintance, and of great esteem with some Princes of that Empire, under whom he had served, gave me this relation of the great ones : He told me, that returning once from the Army (whither he usually went every summer with the Emperor *Malac-Segued*) with twenty other *Portuguese* soldiers in company, they one morning rested in a little valley encompassed with thick woods, designing

designing to breakfast, while their horses grazed on the good grass which plentifully grew there: scarce were they sat down, when from the thickest part of the wood, lightly sprang a perfect horse, of the same colour, hair and shape before described; his career was so brisk and wanton, that he took no notice of those new inmates, till engaged amongst them; then as frightened at what he had seen, suddenly started back again, yet left the spectators sufficient time to see and observe at their pleasure. The particular survey of his parts seized them with delight and admiration, one of his singularities was, a beautiful strait horn on his forehead, like that above-mentioned; he appeared to run about with eyes full of fear; our horses seem'd to allow him for one of the same brood, curveted and made towards him; the soldiers observing him in less than musket shot, not able to shoot, their muskets

being

being unfixt, endeavoured to encompass him, out of an assurance that that was the famous *Unicorn* so often spoken of; but he prevented them; for perceiving them, with the same violent career he recovered the wood, leaving the *Portuguese* satisfied in the truth of such an animal, discontented at the loss of their prize. My knowledge of this captain, makes the truth with me undoubted.

In another place of the same province, (the most remote, craggy, and mountainous part, called *Nanina*) the same beast hath been often seen, grazing, amongst others of different kinds. This place is in the furthest recess of the province, therefore the ordinary place of banishment for those the Emperor intends to keep securely. It ends in high mountains, which overlook great and vast plains and forests, inhabited by several sorts of wild beasts. To this place of banishment, a
 tyrannical

tyrannical Emperor, named *Adamas Segued*, sent without any cause divers Portuguese, who from the top of these mountains, saw the *Unicorns* grazing in the plains below, the distance not greater than allowed them so distinct an observation, as they knew him, like a beautiful Gennet, with a fair horn in his forehead. These testimonies, particularly that of the good old man *John Gabriel*, with what the Father my Companion, affirmed of his own knowledge, confirms me that this so celebrated *Unicorn* is in this province, there foaled, and bred.

THE REASON WHY THE *ABYSSINE* EMPE-
ROR IS CALLED *PRESTER JOHN* OF THE
INDIES.

THAT there was anciently in the
Indies a puissant Christian Prince,
Lord of many Kingdoms and large Terri-
tories, is out of question : being ground-
ed on the authentic authority of good
Historians and Authors ; as undoubted is
it, that at present there is no such Prince ;
his memory perished many ages since,
leaving the extent of his empire undecided.
Both these assertions are proved by the
famous Historian *John de Barros* in his
Decads. And the advance made by the
Portuguese into the *Indies*, assures us,
that at present no such Prince is known
in those many Kingdoms and Provinces of
the East, by them discovered.

This

This being out of controversy, yet the Emperor of *Ethiopia*, in the opinion of many, passeth for that famous *Presbyter John* of the *Indies*; by this name commonly, though falsely called, by those who pretend much, but have little knowledge of him,

There have not been wanting some late Authors, who upon small grounds, and less truth, would maintain this opinion and report, proving by divers etymologies and interpretations of the word, that the *Abyssine* Emperor was properly *Prestor John*: But this affirmation being without any appearance of truth, excuseth me from shewing how little it hath; I only say, that those who have spent some time in *Ethiopia* know all reported on this subject to be a meer fable; never any Prince of this Empire had that title, neither is the word known in the whole extent of those dominions.

That some probability spread this report through the world, that this Emperor was the famous *Presbyter John* of the *Indies*, is undeniable: First, his kingdom being in the eastern parts, thence, without examination, if his empire were properly in the *Indies* (only lying betwixt the River *Indus* and *Ganges*), the opinion first settled on this basis. Secondly, The ancient *Presbyter John* professing himself a Christian, having for the emblem of his faith a cross in a hand, and when he went forth, or a journey, a cross was carried before him, being besides a priest, (all which, or the greatest part suits with the *Abyssine* Emperor; for that he was by ancient custom a priest, is reported of him by tradition, and their own annals; for the cross in particular, he often carrieth in his hand, and all there have it in peculiar reverence and devotion) gave apparently this error a second rise. Thirdly, Ignorant

Ignorant in what part of *India* his empire was, having often heard of the Christianity of this king and his subjects, and without any records of the ancient *Presbyter John*, uninquisitive men concluded him the *Abyssine* Emperor. Thus mistakes are commonly gilded over with the appearance of Truth. We who lived in *Ethiopia*, reflecting on this, and often discoursing by way of enquiry, what might most probably beget this opinion, derived it from what I shall here offer; if a thing so obsolete admits any conviction, or what is maintained by common opinion is to be refuted.

Ethiopia hath an ancient and usual custom for slaves to petition their masters, and subjects their sovereign, either in the ear with an humble and submissive voice, or at a distance, from some eminent place, to tell their grievances, and demand justice against their oppressors; so placing

themselves as to be most conveniently heard, every one cries as loud as his voice can reach, in the language of his own province or nation. The *Portuguese* (frequent here) cry, *Senhor, Senhor, Senhor*; not desisting till their business is dispatched. The Moor cries, *Acid, Acid, Acid*; which signifies the same. The Boor of the kingdom of *Tigere* says, *Adaric, Adaric, Adaric*. The Courtier, and those more civilized, *Abeto, Abeto, Abeto*; intimating the same. Others bark like dogs, or howl like wolves, and by imitating the different cries of other beasts, are so understood and known of what place and province they are.

Those of an higher province, in the heart of this great empire, (where many ages these princes kept their court) when according to this ancient and usual custom, they present their petitions, cry *Jan Coy*, (*i.e.*) my King: (*Jan* signifying King, and

and *Coy my*) which supposed, for the clearer proof of what I endeavour to evince, you are to be reminded, that the *Abyssines* affirm their emperors were priests; in testimony of that, relate some miracles wrought by them. That the *Abyssines* are naturally wanderers, particularly, undertake pilgrimages to the holy land, which being not far remote, doth more easily engage them in the journey. This they practise at present, though formerly they did it more frequently.

It is also notorious, that the *French*, most of any nation of *Europe*, used the *Levantine* trade, their concourse was so great, that those infidels scarce knew any other Europeans, and called all white men (as they still do) *Franks*, by a small corruption from the word *Francois*. The *French* necessarily met many *Abyssines*, particularly in *Palestine*, with whom their discourse was probably about their nation

and country: The *Abyssines* speaking of their King, undoubtedly gave him the most ancient, most usual and most respectful title of *Jan*; neither is it less probable, that for the greater reverence of the royal person, they told them their King was a Priest; thence was he concluded *Jan* by title, and by office a Priest. All know that among us, *Sacerdote* and *Presbytero* are the same, which the Latins call *Presbyter* and the French *Prester*; this word joined to *Jan* begets *Prester Jan*, which with a small addition is corrupted into *Prester John*, intending the same. The French returning home were likely to relate what they believed and heard in foreign parts, so spread the report, that the King of the *Abyssines* was King and Priest *Prester Jan*; there not being then any knowledge of the true *Prester John* of the *Indies*. This report set abroad, past current, that this famous Prince was

without

without doubt the Emperor of the *Abyssines*, thence at present vulgarly called *Prefter John* of the *Indies*.

I may without arrogance think the conjectures and probabilities on which this discourse is grounded, above contempt; both from my own observations and experience, and from the approbation of able judges, particularly of great travellers, and those conversant in *Ethiopia*, who found them agree with their information; if any are dissatisfied with this Tract, let them not condemn the good-will that offers it, and take my word to acquiesce in any better proposed.

A SHORT TRACT OF THE *RED SEA*; AND
OF THE CAUSE OF THIS NAME, BY
WHICH IT IS COMMONLY KNOWN.

THE RED SEA bounds the territories of the *Abyssine* empire, which Eastward drinks those waters. Having therefore discoursed what names the *Abyssine* Emperor *Prestor John*, we may conveniently enquire after the true cause that calls that boundary of this empire, the *Red Sea*.

The name of *Red Sea*, commonly given to the *Arabian* Gulf, is very ancient; the mistake lies only in the reason. I shall relate what I think most suitable to my own survey and experience.

The Ancients named the most eastern parts of all *Africa*, *Aromatum Prom.* the
Cape

Cape of Spices; because all those ships which brought them from the coast of *India*, and traded with the ports of that Sea, first made that headland, called at present by all mariners, *Guarda Fuy*: The inland is the kingdom of *Adel*; the inhabitants all Moors, and stout soldiers. The defect of rain is here, the same as in *Egypt*, supplied by the many and great rivers, running from the mountains of *Ethiopia*, which on that side bound this kingdom. This Promontory is answered by another in *Arabia Felix*, directly opposite, called *Cape Fartach*, from a city and people of the same name inhabiting the main land, warlike Moors, and so reputed: the distance between these two capes is fifty leagues.

The largeness of the ocean begins to be restrained from these two Promontories, to the entrance of the *Red Sea*, in length an hundred and fifty leagues: the

two shores all the way coming closer, till they meet at four leagues distance in the narrowest part of the streight, where this sea loseth the name of the *Arabian Gulf*, and within is called the *Red Sea*; which extends three hundred and eighty leagues, to *Sues*, near the bottom of that streight. In the largest place, betwixt *Masuba* and the Island of *Camaran*, the breadth is forty leagues; near *Sues* only three, which is yet narrower at the bottom.

Authors divide this Sea into three parts; the middle is clear and navigable, not without some small islands and rocks, which appearing above water are of little danger: The other two parts, near the two shores of *Arabia* and *Ethiopia*, are of very bad passage, full of shoals, rocks, and white coral; which in the night especially, endanger passengers.

The mouth is double, made by an island

island called *Nahum*, or *Babelmandel*, two leagues in length, less than a quarter breadth, all an high, wild barren rock, parched with the wind and sun, without any grafs, possessed by an abundance of sea-fowl.

The entrance on the side of *Arabia* being clear and deep, is the ordinary passage for ships of burthen; the other part of the mouth, towards *Ethiopia*, though three leagues over, is so full of shoals, that none venture through, but in little vessels, called by the natives, *Gelwas*.

Near the island is a narrow channel of a good depth, which I twice passed, but too dangerous for great ships, approaching the land.

Within this streight begins the *Red Sea*, the easterly shore called *Arabia Petraea*. Twelve leagues higher than the mouth is the city *Mocha*, rich and of great trade: Forty further is the *Island*
of

of *Camaran* ; then follow *Rido*, *Loia*, *Zebita* and *Goro* ; this latter, within sight, and within half a day's journey of *Mout Sinai*. Hither lies *Gida*, the Port of famous *Mecha* or *Medina*, where is the tomb of *Mahomet*. At the bottom of this streight is *Sues*, anciently a city of *Heroes* ; at present a poor fishing village, wanting the trade of spices from *India*, which arrive there, as to the Mart of the East and Levant, and the general Fair of the *Indies*. This city from *Grand Cairo* is twenty-five leagues ; sixteen from the nearest part of the *Nile*, and forty-one from the Mediterranean.

Crossing from hence to the other shore of *Ethiopia*, the first city is *Alcocere*, formerly rich and populous, now a poor village. Little further, is *Corondelo*, where the Children of *Israel*, at their coming out of *Egypt*, past over to the other shore of *Arabia*, the Sea opening for three leagues,

leagues, (the distance betwixt both the shores) into a fair large way, as seems to be intimated in the book of *Wisdom** ; or dividing itself into twelve parts, as may be gathered from the *Psalmist*§. Not far distant, is a place called *Rifa*, whence are exported and imported commodities from and for *Egypt*. This place is situated in the hollow of high mountains, which run along in a bridge, discoverable from most parts of the *Red Sea*† ; when, from these mountains toward the Sea it is Winter, on the other side of them is Summer ; so *vice versa*. Hence to *Suaguem*, is desert, but the road for *Grand Cairo*. The Island of *Suaguem*, (where the *Turks* detained me sometime prisoner) is round and
 little

* Chap. xix. ver. 7. § Psalm cxxxv. ver. 13.

† The same is affirmed by *Grotius*, in his Book *de Origine Nili*, of this Shore of the *Red Sea*, and of other mountains in *Asia* and *Africa*, Cap. 12.

little, full of inhabitants: the residence and court of a *Bashaw*, having in it the Custom-house, where all Merchants Ships unlade: Half the profit, by agreement accrues to a king of the inland, called *Balen*. An hundred leagues further is the *Island Massuba*, in circuit twelve hundred fathoms, shaped like a man's foot, Between this and the main land, Ships have a convenient road. Here resides the *Bashaw's* Lieutenant, called *Caqua*, judge of the Custom-house. Two leagues further is a fortrefs called *Arquico*, (where I was sometime prisoner) ill fortified with stone and clay; worse provided with ammunition, only to defend the water which every day goes in boats, (called *Gelluas*,) for *Massuba*, destitute of any other liquor. Below this Island is that of *Daleca*, where pearls are fished, in length sixteen leagues, streight and populous. A few leagues lower is the Port of *Bailur* in the kingdom

of *Dancali*, where I landed going into *Ethiopia*. Twelve leagues further, we return again to the streight of *Babel-mandel*.

This general knowledge presupposed, we come to speak of the original of the Name; for which divers reasons are given. By my observations, during six weeks I was upon that Sea, and twenty days at another, when my inquiries were very severe and scrupulous, I found not any opinion warrantably grounded. So general a name is vainly contended for, and not to be allowed, by certain red spots which appear, and to some, seem to proceed from certain parts of a Whale; those spots not always appearing, and the Whales being very few in those shallows; in the Ocean, out of the streight, there are many. Neither did I in all my voyage upon that Sea observe any such discolouring.

A second reason for this name is fetched from some hills of red earth, whose dust, carried by the fury of the winds and falling into the waters, changeth it to this colour. This opinion seems fabulous; for by curious search no such hills are discoverable, neither could the dust be so considerable, to make the spots so great, as would give the general name to the whole Sea. Others contend, that the red Coral which grows at the bottom of this Sea, by reflection on the water, begets the same apparent colour, and gives the name: This opinion is equally false: The Coral at the bottom of the Sea being not red enough to create any such apparent colour or name; the red is faint, nearer white, than any other colour, enlivened by an artificial composition. Upon the shore of this Sea I have gathered some, not in branches but in little pieces, called shop-ware, (being ground and there ex-

posed

posed) the Sun gave it out of the water a very vivid colour; this confirmed me, that the name proceeded from the Coral,

I shall now declare my opinion, if any voice be permitted me upon this subject. What I shall affirm, I saw with my eyes, and discoursed the matter with my companions capable of giving their judgment. Being prisoner to the *Turks*, and sailing in those Seas, one of my companions and of the company of *Jesus*, happened to be Patriarch of *Ethiopia*, excellently skilled in divine and profane learning; we concluded the water of that sea not different from that of the ocean; in some places we observed a long tract of water, bluish, caused by the great depth: In others, we found divers white spots, proceeding from the white sand, and the shallowness; Other places were discoloured, green, by the mud which covered the bottom. In other parts of the water, where it was as

clear as in any other sea, were some reddish spots; we found these spots (which were many) to be caused by a weed resembling that we call *Cargaco*, rooted in the bottom; some that was loose and floating almost on the surface of the water, we took up, and casting anchor thereabouts, we made an Indian dive to the bottom for more. Upon strict examination, it proved to be that the *Ethiopians* call *Suso*, which grows in great quantity in *India* and divers parts of *Asia*. The same name of *Suso*, is given to the seed; to a meat made of it, like Almond-milk, well tasted, (and often eaten by me) and to the Flower, which resembles *Saffron*, and may be mistaken for it. Of this is made a red colour, called *Suso*, used for dying cloth in *Ethiopia* and *India* (some of which cloth furnished my poor church in *Ethiopia*, with a suit of hangings). The weed, seed, meat, flower, and colour agree

agree in the same name of *Suso*, which considered, puts us in mind, that the Scripture, in St. *Jerome's* translation, calls the Red Sea, instead of *Mare Rubrum*, *Bahar Suf*, making *Suf* and *red* the same in Hebrew. This Sea therefore, being so near, rather between *Ethiopia* and *Palestine*, and in both places *Suf* signifying *red*, our observation named that Sea, not from any such colour appearing in the water, but from the growth of that weed, which in the Hebrew and Ethiopian language signifies *rubrum*. And by experiment, the Flower boiled, and mixed with juice of limes, makes so beautiful a red, that it is nearer an incarnate than red, and if durable would be deservedly of great esteem.

Considering the weakness of the other reasons; from our Discourse had on that Sea, we concluded the name derived from no other cause, than from the growth of

the weed *Suso*; insufficient of itself to produce that colour, but whose Flower makes it, and the natives give the name of the Weed to the Colour.

A DISCOURSE OF *PALM-TREES*:—OF THEIR VARIETY; THEIR FRUIT, AND THE USEFULNESS OF IT;—OF THEIR PROPER SOIL.

OF all the Trees created by Almighty God for the ornament of the earth, and service of man, the *Palm-tree* is the most useful and profitable to human society: Though for this end the Author of Nature created all Plants; all which, with all their virtue, are at man's devotion, yet none serves so munificently, and for so many uses as the *Palm-tree*. For, from her deepest roots, which take
first

first possession of the earth in vegetation, to the highest leaf of her adorned head, with the variety, propriety, and excellency of her fruit; in fine, with all her virtue, is man substantially served, and paid his due tribute. What I shall say in this tract will fully unfold this truth.

The *Palm-tree* is advanced by one peculiar excellency, by which, without any Second, she hath the advantage of all. Other trees, well satisfied in paying man once a year their tribute, rest from their labour; the *Palm-tree* takes no repose, but every month in the year presents new fruit. A beautiful cluster of thirty, forty, sometimes more, Coccoes, or Nuts, monthly appearing; and though not above seven, twelve at the most, come to be ripe, and attain the last perfection, (there not being strength and nourishment for so many) yet is it questionless, that the *Palm-tree* by her fruitfulness was by God

peculiarly created for the advantage of mankind: If vigor to perform her natural propensity be wanting, yet is her generous inclination apparent.

We may truly say of the *Palm-tree*, that not being (which is not contended for) that so singular and excellent tree, peculiar to the happiness of Heaven, which the Scripture calls “the *Tree of Life**, which beareth twelve manner of fruits, and yieldeth her fruit every month,” yet that it is a similitude or emblem of that fecundity. That by the frequency and goodness of her fruit, and by the great benefit man enjoys by it, it is a certain Tree of Life on Earth, as the other is truly in Heaven, and the most beneficial the Earth produceth, shall appear in this Discourse.

The most favourable climate or soil, and which with greatest propriety and in most

* Rev. xxii. verse 2.

most abundance produceth this famous Tree, (which strangers, divine and human writings, and the natives, in the property of their language called the *Palm-tree*) is *Asia*, particularly that part of it, called *India*, containing the kingdoms and provinces, which lie betwixt, and are bounded by the two famous rivers *Indus* and *Ganges*, both so well known in history. How religious fables have made *Ganges*, and how vain a sanctity, blind idolatry attributed to those waters, (in which to wash, is sufficient to be cleansed from fault and punishment, and be secured of salvation) much might be said, by what I have observed and heard of this superstition; but that is not the task of this discourse, intended only of *Palm-trees*.

The land nearest the Sea-side produceth the fairest; the air from the Sea, being very favourable and benign to them.

Though strangers give the same name of *Palm-tree* to divers sorts of this tree, all cannot challenge it, neither enjoy the excellencies, proper to the *Palm-tree* called *Coco*: The natives distinguish them by particular names, and reckon up eight sorts, all different in their trunks, leaves, fruit, profit and appearance, yet enjoy the general name of *Palm-trees*, having I know not what likenesses, by which they lay claim to it, besides the proper name of each species.

The chieftest and most famous, and which best retains the property of the *Palm-tree*, is that which bears *Coco*s; of these some are wild, some cultivated, some, but few, called *Barcas*, which amongst them signify excellent; and when they knavishly put off any thing for excellent, they say it is *Barca*. The Nut *Barca* is favoury, wholesome, not to be surfeited on, though eaten in never so
great

great a quantity ; But as all trees are not *Barcas*, so not all the nuts ; and the same tree bears *Barcas* and others : The natives distinguish and very much value them. The Nut *Barca*, when crude and unripe is called *Lanba Taugi* (*i.e.*) excellent and sweet ; is refreshing, wholesome, of great use in fevers. If the roots of this tree touch the Sea, or any brackish water, the bearing is very much improved.

Of the other seven sorts, some are esteemed wild, from their fruit, soil, and the little manuring they require. The tree called *Cajura*, is the peculiar one which bears *Dates* ; though in *India* this tree yields none, but affords a certain liquor which they distil, and of it make wine. Another sort named *Trefulim*, from her fruit of the same name, *Arequeira*, of whose leaves are made great umbrellas, large enough to shelter one or two men from the rigour of the sun or rain,

rain, without which none could travel: There are lefs, for the fame ufe, like our umbrellas, which alfo keep off the rain. This tree yields no fruit.

Another tree there is (the name not much in ufe,) by the leaf, trunk, and make, of the race of *Palm-trees*; the fruit called *de Rapofa* (*i.e.*) the *Foxes* fruit; eaten, of no good tafte, fuch a crab as never ripens, and if brought to maturity would prove a wild *Date*, being fo in the form, colour, bunch, or cluster. The tree called *Berlim*, bears no fruit, only ufed for adorning Churches; the boughs of fo fit a fize and proportion for this ufe, as if folety created by God Almighty for his fervice, not of lefs efteem and value, becaufe ferviceable to divine worfhip, this dedication fupplies the defect of fruit for the fervice of man, and may reafonably rank the tree above the fruitful.

The last the earth produceth, called *Macomeira*, is without doubt a species of the *Palm-tree*; her fruit in clusters of thirty or more, every one as big as an ordinary apple; when ripe, of a date-colour, and very grateful, the rind as hard as tow, oftner sucked than eaten; if swallowed, of very hard digestion; In scent, exceeding the † *Camoesa*: the stone, called *Coquinbo*, very hard, though green, is soveraign against many diseases.

These are the *Palm-trees* the earth produceth, which challenge a right in that name. The Sea affords one, which though at the bottom of the deep, and so undiscovered, the fruit called *Coco*, and furnished *Maldiva*, (because the Sea about those Islands affords that plant in greatest abundance) gives us the information. The *Maldives* are a ridge of great and
small

† Esteemed the best Apple in *Portugal*.

small Islands, reaching near two hundred leagues, are counted from North to South distant from the shore, thirty or forty leagues, the natives affirm them to be eleven thousand. He was at leisure, and of no small curiosity who counted them. But not to enquire too strictly and minutely into their number, the ocean about these Islands most abounds with these nuts, which are rare; the Sea casts them upon the shore, or they float upon the water, yet have I seen them from the coast of *Melinde* to the Cape of *Guardafuy*, for above two hundred leagues: they are little less than a man's head, grow two together, joined one to the other, not all along, but near two thirds. the colour of the Rind, (which is hard, though thin) black. The Europeans make of it bodies of birds, *e. g.* of a Peacock, adding to it feet, neck, head and wings, and that perfection of parts the bird designed

signed requires. The Pulp, or Kernel of this fruit is very firm, as in those that grow at land; of very great esteem with the natives. I have seen it sold for its weight in silver, being esteemed a singular remedy against all diseases, particularly against poison, pounded in a mortar (made for that purpose) with a little water, till it grows white, and so drank. In *India* they make frequent use of this remedy, having it in abundance, So much of the *Palm-tree* and the *Nut Maldiva*. I am now to discourse of the inestimable profit of the other sorts.

Palm-trees, of what species soever, have neither a thick trunk, nor boughs like other trees. As they grow in height, their boughs come out at the top, and open to make room for others; as the old ones fall, they leave an impression in the tree where they were. If any have two trunks, the thing is very peculiar, and

and shewn as notorious: I have seen one or two such, in all the time and places I was in *India*: One of them near the coast of *Melinde*, whence I embarked for the island *Pate*, to see a thing so remarkable. The tree called *Macomeira* (from the fruit named *Macoma*) is the only one, that grown to the height of a man, divides herself into two trunks, each of which at the same distance is divided into other two, so grows on, each trunk producing two, till she arrives to that height, the natives allow proportionable to the species. The tree called *Trafulim* grows the tallest, and for height, were the thickness proportionable, (loftiness is more considerable in this, than any other of the sorts) and the nature of the wood solid, and strong, might make a mast for a great vessel, but it wants sufficient substance, neither are those trees which yield *Cocoas* proper for that use;

In little vessels they serve, as will be immediately related.

That the most favourable situation for the growth and fertility of these trees is the ground nearest the Sea, has been said before : and if the roots reach the mud of salt-water, they thrive best with that watering. Experience hath found, that those *Palm-trees*, which grow nearest houses inhabited, are the most fruitful ; therefore the natives, if possible, contrive to dwell in the *Palm* Orchards, having there their goods and estates, (as will presently be said) their pleasure and recreation : These are the real estates in *India*, as vineyards and oliveyards in *Europe* : amongst these is arable land, which they sow, and have a crop of rice, wheat, and other grain ; I have seen fair and beautiful *Palm-trees* in the inland, remote from the Sea, always in plains, never upon hills, where they come to no maturity, either because in

low

grounds they shelter one the other, or that on the hills the winds shake them too violently, to the no little detriment of their fruit, being tall and tender with all their boughs and fruit on the top, they are obnoxious to the wind, the whole weight being at the head, the body high, tender, and fragile : they may be fitly compared to the mast of a ship with round top and top-mast, without the help of shrouds to support it.

These trees are planted, by sowing the *Cocoas* or Nuts in a bed, and covering them with earth : a little time will put forth a shoot, the ordinary product of seed ; arrived at some growth, they are transplanted into a place designed for that purpose ; there ranked in fit distance, order and proportion, where they remain till arrived to perfection, and being planted in a line, make a fair shew in the field, so pleasant to the natives, that no garden
in

in *Europe* is with more care manured, or of greater, if of equal satisfaction. This hath been experienced by presenting them with our rarities, who neglect them and sigh after the *Palm-trees* of their own country; though there is not a more melancholy and unpleasant sight to the Europeans, than to be in a Palm-orchard, where nothing is to be seen but trunks of trees set in order, which appear withered without any foliage; all the greenness being above the sight, there is little enjoyed: beheld at a distance, no prospect is more grateful. Being young plants, their mortal enemies are the cattle, which rattle their beauty, and with their teeth do them no little damage; that begets a necessity to encompass them with fences.

These plants are manured with small expence, ordinarily they require not much watering: grown to some bigness, they lay ashes to their roots, all sorts of shell-

fish, particularly, little fish, called by the natives *Cuta*, putrefied at the foot of the tree, are of admirable effect; but all trees cannot be so indulged; this is supplied by mud taken out of salt marshes, by which their fruitfulness is very much advanced. They bear fruit at five years if planted in soft artificial beds, so taking root sooner and with greater ease; at seven, if the earth be firm and hard, spreading their roots leisurely and with more difficulty. I only know one spot of ground in the Island of *Ceilaon* so fruitful and proper for these trees, that in two years they come to their growth, get strength, and are laden with fruit.

The fruit of this tree, (whatsoever the species is) comes forth thus: From the stem of the *Palm*, shoots out a twig, made like a man's arm, not unlike a moorish scymiter, which the natives call *Poyo*. This opens and puts forth a cluster of thirty, fifty,

fifty, eighty, sometimes an hundred *Cocquimbos* or nuts, about the bigness of an hazle-nut; should all come to perfection the quantity were stupendous, but the parent wanting sap and nourishment for so many young ones, the greatest part falls off and comes to nothing; few remain of the first appearing multitude, twelve or fourteen in every cluster may come to maturity, according to the goodness of the ground, or the soiling employed: Nature supplies the lost ones, by putting forth immediately another cluster before the first is ripe or cleared of the flower; the same happens to the latter fruit, and so to more, every month a bunch appearing, and all the trees having four or five clusters of different ages, some in the blossom, others newly cleared of the flower as big as ordinary nuts, others larger, some come to perfection: The *Palm-tree* resembles an indulgent mother, environ'd

with greater and smaller children, at the same time feeding these and bearing others; a rarity not experienced in other trees.

The emolument of this fruit *Coco* is very extraordinary, for divers ways it proves good meat; while the kernel is yet in water, and full of liquor, the nut green, and not come to maturity, the natives drink it as an exquisite regallo, being sweet and recreative, affording a good cup of wholesome water called *Lanba*; arrived to a greater consistence, like that of cream, they eat it with spoons, then called *Cocanha*: come to the last perfection, it is eaten, is savoury and well tasted: but being extremely hot and of hard digestion, much of it is unwholesome, the nut *Barca* excepted, which is savoury and harmless. The thin rind which covers the kernel, black and good in medicine. This nut grated and put into the hollow joints of canes called *Bambus* is boiled, and of it
made

made *Cuscus**. The gratings steeped in water and squeezed, the milk they yield, makes a kind of broth, frequent amongst them, called *Cerul*, which is very delicious: The nut *Coco* is eaten other different ways, which deservedly advance the esteem of this provision. The two rinds taken off, the kernel divided into two parts, and exposed to dry in the sun, when dried is called *Copra*; of this great quantities go for the inland country, and where no olive-trees grow; Oil made of which is toothsome, wholesome, and good for wounds and sores. This *Copra* eaten with *Igra*, (a sort of coarse Muscovadoes sugar, made of the sweat of the *Palm-tree*, as shall immediately be related) is a great dainty with the *Indians*. And that no part of the *Coco* may seem not valuable, and declaring the obligation human

* A Meat like the Italian *Vermicelli*, and near the consistence of our *Grout*.

life hath to the *Palm-tree*, the outmost Rind, called *Cairo*, not unlike tow, well macerated and drawn into threads, affords all sorts of fine thread, and ropes big enough for the greatest vessels and ships, which are in great esteem for good and secure cables, they will endure stretching, and rot not in salt water; these advantages have they above cables made of Hemp. The second Rind, the immediate cover of the *Coco*, when green, is eaten like *Chardons*, is tender, crackles in the mouth,, and of the same effect in the stomach, blacks the lips and fingers like *Chardons*; when ripe is very hard and thin, called *Charetta*, and made up for divers uses; chark'd, it admirably tempers Iron, and is accordingly esteemed by artificers.

Besides the related, divers other emoluments accrue from the *Palm-tree* and her fruits; the *Palm-tree* alone being sufficient

ficient to build, rig and freight a ship, with bread, wine, water, oil, vinegar, sugar, and other Commodities, all afforded by the Palm-tree. I have sailed in vessels where the bottom and the whole *Cargo* hath been from the munificence of the Palm-tree; I will take upon me to make good what I have asserted.

The Vessels are by the Natives called *Pangayos*, on which I have coasted the land of *Melinde*, and gone into the *Red Sea*: they venture not far from shore, being weak, without any binding of Iron, unable to endure any stress of weather or beating of the waves, therefore launch not out into the main Ocean. The Palm-tree yields Plank, though weak and spongy, as if made of Tow: the Planks are sowed together with fine thread, made of the outmost rind of the Nut (as hath been said); the seams are caulked with Okum of *Cairo*, after laid over (as is usual)

with the fat of fish, serving instead of hot pitch : where there is any use of nails, that is supplied by wooden pins, made of a certain species of the *Palm-tree*; the Mast is provided by the same tree, and requires not much pains to fashion it: Ropes of all sizes are made of *Cayro*, i. e. the rind of the *Coco*. Sails are woven of the leaves of the *Palm-tree* called *Cajuris*, of which are also made Sacks, (called *Macondas*) in which they carry Millet, or any other thing at pleasure. Bread (before mentioned) the same Nut supplies, either dry, then called *Copra*, or green, when named *Puto*; which grated and put into hollow canes is *Cuscus*: Water proceeds from the same Nuts being green, before the kernel arrives to a due consistency, clear as rock-water, fresher and better. Oil is made of *Copra* (i. e. the Nut dried in the sun) in great quantity used by all people in *India*,
 having

having no other of their own growth, besides what is drawn from a seed called *Gergelim*, of small value, used only by the poor.

The Wine requires more pains and assiduity. When the *Palm-tree* puts forth her shoot or *Poyo* (shaped like a Moorish scymiter) before the cluster appears, they cut three fingers breadth from the point, and tying it near the incision with a reed to prevent flitting, put the end of the shoot into a pitcher made for that purpose, called *Gorgo*; leaving it there, the shoots, like vines pruned, but in greater abundance, weep that juice, which should have produced *Cocoës*. This liquor is twice drawn in the natural day; in the morning that which was wept by night, and in the evening the distillation of the day: At these times, a man deputed to that business, and of a certain extraction, called *Bandarins*, with a goad hung

hung at his girdle, and with a pruning-hook in his hand, climbs the tallest *Palm-tree*; some of which, peculiarly those called *Cajuris*, are of a prodigious height, they climb, as on a ladder, by notches made in the trunk of the tree, and with as much security as sea-men run up to the main-top. In other less *Palm-trees*, (seeming to be of that class which yields *Dates*) they make a hole in the trunk, there lodging a cane through which the liquor distills, which when the tree affords, she bears no *Cocoës*. This liquor is sweet, medicinal, clears the body from humours, is drunk for a *Regallo*, and called *Sura*; set to the fire in great vessels, is distilled as in a limbeck, but with this caution, that they continually cast cold water upon the vessel, lest as strong water it should take fire. This is the wine made of the *Palm-tree* called by the natives *Urraca*, it intoxicates in little quantity,

quantity, flies to the head, and is of a strange effect; much more powerful if distilled over again, when it becomes a Quintessence. Of this *Urraca* is made excellent Vinegar, by putting into it two or three fired sticks, or a great stone well heated. Sugar is made of the sweet *Sura* coming fresh from the tree, which boiled till it coagulates becomes good Sugar, perfect in taste and colour. The merchandize afforded by the *Palm-tree*, and laden on vessels, are dried Coccoes or Nuts, the Rind, and many other commodities before-mentioned: this justifies the *Palm-tree's* building, rigging, and lading a vessel with goods, and ship-provisions for the mariners, all her own product.

The *Palm-tree* being so beneficial and advantageous to human life, doubtless no tree in any known part of the world may come into competition with it; and amongst all her advantages, no other so well

well satisfies the sight when laden with great and smaller clusters, some ripe, others colouring; some in the blossom, others forwarder; the grateful appearance of her fruit is no less pleasant than her admirable fecundity: Her tallness not inferior to a high *Cyprus-tree*, her trunk slender, without the help of boughs to climb by, her nuts retired at the top, amongst her leaves and branches, makes her resemble a fond mother, bringing her children about her the better to preserve them, and cutting off all intercourse tending to their destruction.

All places produce not *Cocoës* of the same bigness, which are great or small according to the nature of the climate, and quality of the soil fitted for the production of that fruit. The coast of *Malabar* being cool, and abounding with rivers (which spring in the mountains of *Gate*, to whose foot this coast extends) affords

affords such large and fair *Cocoës* that the *Lanhas* (*i.e.*) young and imperfect nuts of *Cochim* and those territories, are every one sufficient to quench the thirst of two persons. After these are cried up those of the island of *Ceilon*, where the ground is very rank and luxuriant, yet inferior to the soil of *Malaca*, and the places adjoining, where the *Cocoës* are the greatest. Those of *Arabia the Happy* are fairer than any yet spoken of; the goodness of the soil, and nature of the climate, being proportionably advantageous, the name of *Happy* proves it. Of all these places and sorts of fruit I am an eye-witness. Two peculiar virtues of these *Cocoës*, are not to be passed over in silence: The first, that when the cluster begins to appear, being yet covered with the flower, gathered, pounded, boiled in three pints of Cow's-milk, it is an infallible cure for the *yellow jaundice*; besides the opinion had of this

remedy

remedy, I speak by experience, having with it in a few days cured one troubled with this disease. The second is, That in the opinion of the women, (where fancy most domineers) the water of *Lanhas* makes a wash for the face, which eminently betters the complexion, either by creating it where Nature bestow'd it not, or advancing it where Nature is deficient, or preserving it where it was naturally allowed. From what hath been said, is evidently concluded, that if the Author of Nature created all Trees for the service of man, the Palm-tree of all those doth most industriously serve and advantage him, by so many ways, and so considerable productions; and because that which bears *Dates* is of the true race of Palm-trees, something is to be said of that and her fruit.

Those trees which bear *Dates*, yield them not in *India*; there only affording
the

the *Sura* before mentioned, of which wine is made. Northward, those Trees grow in the greatest quantity; some have *Dates*, which appear in fair clusters but come not to maturity: the reason must be in the climate, which favours them not. In *Africa* they attain the highest perfection, *Dates* being the natural fruit of that part of the world; those of *Arabia*, where they grow in great quantities, are excellent, pleasant to the sight, in beautiful clusters, (which beginning to ripen appear in various colours, consisting of a faint vermillion, and pale whiteness, called the *Date* colour) and more acceptable to the taste. *Arabia* produceth divers sorts, particularly *the Happy*; (*Petrea* is not without them.) A baser sort there is, which serves for common sustenance, given to horses for provender: Others there are of a more exquisite taste and value, amongst them those called *Muxanas*,
 which

which are the least, but naturally recompenced by an excellent flavour; few of them exported out of *Arabia*; the *Xarifes* reserving them for themselves as excellent, and give the reason that their exquisiteness makes them properly theirs, challenging the best things in the world, as the posterity of *Mahomet*, and for the religion they profess, which they would falsly put off for orthodox. This fruit ripens not upon the tree if there be not near it or in sight, the fruit called the *Male*; a secret in nature found by experience, the cause yet undiscovered.

Writing this, I remember a discourse I had with an old man, but a credulous christian; As we were eating some of these *Dates*, I was observing, That the stone beaten and drank in water, was good for women in strong labour, to ease their pangs, and facilitate their delivery; and that it had on one side the perfect shape of
the

the letter O. The good old man, in great devotion and simplicity answered me with a story, which with him passed for infallible: *That the letter O remained upon the stone of a Date, for a remembrance that our Bleſſed Lady the Virgin, with her Divine Babe in her arms, reſting herſelf at the foot of a Palm-tree, (which inclined her branches, and offered a cluster of Dates to her Creator). Our Lady plucked ſome of the Dates, and eating them, ſatisfied with the taſte and flavour, cried out in amazement, Oh, how ſweet they are! This exclamation engraved the letter O, the firſt word of her ſpeech, upon the Dateſtone, which being very hard, better preſerved it.* I have related this ſtory of more piety and plain devotion, than truth and certainty, for the Reader's diverſion and entertainment; Yet not to believe this old-wife's fable, would be with them ſcandalous.

There are some *Palm-trees* which bear a fruit called *Macomas*, of a singular virtue, (besides their Scent, more grateful than that of a *Camajesa*, and their perfect *Date-colour* :) This fruit, eaten upon an overcharged stomach, after too much repletion, in a very little time digests all, and creates a fresh appetite. God be praised, these Trees are so far removed from *Europe*, that our Epicures are without the advantage of their fruit, which would advance the luxury of those men St. Paul speaks of, *Quorum Venter Deus est*, whose God is their belly, from their frequent sacrifices made to it. I have had experience of this natural virtue of this fruit. The Stone eaten is good against *Hypochondriacal Vapours*.

Another fruit called *Trefolim*, (which hath the name of the tree which bears it) grows in clusters of fifteen or more, each as big as two fists joined; the first colour green,

green, when ripe ends in a purple colour; opened hath three partitions, replete with a certain substance like ill-coagulated milk; fresh and cooling, of an insipid taste, yet commonly eaten for a *Regallo*; the kernel of a faint white. The fruit of a Palm-tree called *Areica*, not much differing from the *Trefolim*, is of eminent esteem with the native *Indians*; The Island of *Ceilon* produceth the most and the best. These *Cocoes* are exported, and prove good merchandize, not bigger ordinarily than an hazle-nut, the kernel firm and hard, the usual dainty of the *Indians*, who accustomed to chew the leaf of an herb bigger, thicker, and of a clearer green than an Ivy-leaf, are forced to champ *Areica*; from warming and recovering the stomach, esteemed very cordial and delicious; the juice contracteth the mouth like Alum, or a Cypress-apple, if chawed, which sometimes supplies the

of *Areica*: This fruit, like Dates, grows in clusters, two hundred or more counted in a bunch; exquisite Beads are made of them, white streak'd with black. The *Indians* so dote on this fruit, as to have it common in their mouths, thence transmit the juice to their stomach, which it fortifies and strengthens, fastens the teeth, and helps digestion; therefore the last thing done at meals, is to chew a piece of this, which they as highly prize, as the *Europeans* their choicest fruit; but from the experience of both, I am for my countrymen.

The *Cocoa* or Nut of *Maldiva*, is another fruit of the *Palm-tree*; we have already spoken of its shape, virtue, price, and value. The fruit commonly called *Coco* is found on the sea, or cast upon the shore; the make of the Tree which produceth them, Nature hath hid at the
bottom

bottom of the deep, and charged herself with its culture.

I shall conclude this Discourse of *Palm-trees* with this observation,—That nothing has life without Enemies of that life, which by divers ways and stratagems attempt and assault it. The vegetation of the *Palm-tree* wants not these, by the Indians called sicknesses and diseases, which prejudice this so advantageous Tree and her fruit, by which Man is so plentifully provided. As he is said to live and die, the same is said of the *Pa'm-tree*, which like man, hath infirmities and diseases, by which, and many accidents, they pine away, decay, dry up, and at last die. There is a long list of diseases incident to this Tree, which work her death, if remedies are not timely applied.

A mortal enemy to this Tree, is a certain species of black worms, which are

naturally so provided, as easily to pierce any timber green or dry, whereby conveying themselves into the heart of it, neither doth this consume much time, they desisting not till they arrive at the innermost sap, living on what they corrode and deface, casting out the remainder. This in the *Palm-tree* is effected with more facility and less time, the wood being tender, and the marrow (the part fed upon) favoury: With greater gusto, and by natural instinct, they get to the top of the tree; and what they did in the trunk, do in the Eye of the *Palm-tree*, with more ease and satisfaction; devouring the Eye, which is extremely white, tender, sweet, delicious and grateful, to a miracle. A *Palm-tree* is often cut down, to come at the Eye, as her choicest fruit and dainty; I have had great experience of its goodness; the worm hath no ill palate in the choice of this morsel;

timely

timely remedy not applied, the worm leaves not, till, (as they call it) she procures the death of the poor tree. To prevent this, the proprietor, or those called Bandarins, (the only men charged with these trees) are obliged to watch these thieves; and with iron instruments, invented for that purpose, (sometimes made straight, when the holes go so, sometimes crooked when they make their way by turnings and meanders) to pursue them, till they seize them, and upon their forked points draw them out dead.

Another distemper fastens on these trees, through the carelessness or little dexterity of the Bandarins, when they climb the tree, to empty the Sura, out of the Gorgo or Vessel, into their Gourds; if by chance any drop lights on the tree, by a natural malignity, it engenders another worm, which attacks and devours the Eye. This disaster is desperate beyond the help of

remedy, the Master loseth the tree, but the custom of the country, obligeth the Bandarin to make satisfaction : the price of every such neglect is ten *Pardaos*, in our money, three † *Millrees*: The great abundance of these trees in *India*, lessens the mulct; every *Palm-tree* well manured, and growing in good ground yields the owner one *Pardao* yearly. According to this estimate, every Proprietor gives a near guess at the rent of his Orchard.

A third disease seizeth this Tree (her emolument to man seeming to beget her more enemies to lessen her value) which is no open and violent adversary, but created by the same Earth, which gives growth and nourishment to the root of the tree, and is no faint resemblance of a Nurse, who for want of milk, or having it

† Twenty-five Shillings.

it spoiled, sees her Nurfling pine away, and (without timely prevention) languish till it dies. The *Palm-tree* is not secure from this danger, the Earth which produceth it, in a long tract of time, or by some malign influence, growing barren; this defect is communicated to the Tree, which renders it infirm, vitiated, barren, till it fails utterly. This distemper and indisposition of the Earth, (which the *Palm-tree*, by an attractive virtue sucks in, with the moisture that nourisheth it, and conveys throughout from root to head) is discovered by a reddish minute sand, appearing in the Earth, the disease dilates not only in the body, but outwardly on the trunk of the tree; when the *Bandarin* perceives this, he is forced to make a great hole through the found part of the tree, to hinder the contagious creeping further, as is practised in Gangrenes, where the found part is cut off: the parts

affected

affected without, are unbarked, and where the sand appears they run in hot irons. These cures not timely applied, the profitable Tree perisheth.

These disasters are accompanied with a secret of Nature, worth reflection. Two or three years before this untimely death, these trees are said to be laden with *Cocoës* or Nuts, so beyond custom, that this unusual excess is suspicious to the Natives, and awakens them to watch the diseases incident to the *Palm-tree*, so to hinder them by a timely prevention; Nature by this overplus, seems to supply the absence and loss of this Tree; and the beneficial *Palm*, foreseeing the end of her munificence, strives to recompence her owner.

There is yet in the *Palm-tree* a thing more excellent, delicious, and more grateful to the palate, than hath been mentioned; a morsel to be compared with whatsoever is esteemed most delicate, is
that

that they call *Palmito*; the innermost Eye of the Tree; which being cut out and stript of the boughs, may pass for the centre of all the branches, which in the heart of the tree, before they shoot forth, are so joined and united, as to appear the same thing. The substance of this *Palmito* is white like milk, delicious in extremity, coagulated, tender, of a taste above milk, more delightful and of a better Confection; *in fine a Bocone* pleasing in the highest, and free from all fulsome-ness. What I have said is without exaggeration; the Reader, I am sure, would if he tasted it, be of my opinion, who am able to give a sufficient account of this *Palmito*; for besides my experience of it in *India*, where other provision was not wanted, at the Cape of *Good Hope*, (where the vessel we came in from *Portugal* suffered shipwreck, at the land called *Terra de Natal*, and where we spent

eight

eight months on shore, in the place we were first cast upon, to build two barks to save our company) I had leisure enough to be convinced of its exquisiteness; there scarcity of provision, obliged us to make use of what we found; it was our good fortune to light on great store of *Palmitrees*, not of those which yield *Coco*es or *Nuts*, but of that species which bear *Dates*: there, having known in *India* what the *Palmito* was, we in a short time furnished ourselves with as many as grew in a league's compass; the *Palmito* served us for food and dainty, neither was its gratefulness heightened by our hunger.

The fruitfulness and profit of the *Palmtree*, lasts many years; there are signs for a near guess, at her precise duration. This Tree puts forth every year four branches, which leisurely display themselves in the form of a cross, after three

or four years decay; which the *Palm-tree* of herself casts off, or they are lopt off by the Bandarins, every one leaves a mark where it grew: By these is given a probable conjecture at the age of the tree. That it may appear how the whole *Palm-tree*, is serviceable to human life, nothing superfluous, but all substantially profitable, from the deepest root to the highest leaves: The root (as hath been said before, where we spoke of the virtue of the other parts) chark'd, gives an excellent temper to iron; The boughs and leaves, made up with a wick, serve for a torch, (called by them *Chuli*) with this travellers are secure from all danger of serpents, which abound in *India*, are of exquisite poison, and their multitude makes them frequent the roads, and assault passengers; They fly from the light of this *Chuli*; of another service when they fish in the
 rivers,

rivers, instead of a candle as is usual in *Portugal*: Of the leaves besides, are made great Parasols, capable to shelter two persons from the sun or rain; these require a man to carry them (there are persons deputed for that office) and are called *Boyde Sombrero*; small portable ones there are for the same use, none walking in the streets, winter or summer without great or little Parasols. The leaves have another use; of them are made coverings for their palanquins or litters, in which one person is commodiously carried and defended from the rain and sun. Some *Palm-trees* afford leaves called *Olhas*, which serve for books and paper, with a small iron pencil instead of a pen, they open and grave the letters, upon the leaf or *Olha*, without the use of ink, as fast and as easily, as the swiftest writer. The leaves of the tree *Cajura* dried, remain of

a lively white colour, which are made into hats, of great account though cheap, being so becoming, so accurately wrought and light, that every body the *vice-roy* not excepted, desires to wear them: the *Indians* call them *Palhate*. The bark of the *Poyo* or twig on which grow the fair clusters of *Cocoes*, being of a thicker and stronger substance, furnish the common people, particularly the *Bandarins*, who dress the *Palm-trees* with caps made like English ordinary riding-caps.

To end the discourse, I shall observe, (what challenges a reflection) the natural fabrick of the *Palm-trees*; that the trunk being very slender and disproportionable to the tallness, the whole weight of the boughs, (called *Palms*) and of the fruit, being at the top, in a manner at the vertical point of the slim body, the boughs, as they grow displaying themselves, and
amongst

amongst them hanging the fair clusters of *Cocoës*, the flock of winds, should without doubt, easily break and ruin this disproportioned machine. Provident Nature, against this, hath for every new birth of those boughs provided swathes, of the same matter and texture of the *Palm-tree*, not unlike coarse cloth, or canvas : with these the branches and what grows there, are swathed so strongly and securely as to defy any violence of winds to disjoint them : they are liable to be shaken, yet not where they have this Girdle, which to break is a work of iron. By these the *Palm-tree*, as a tender mother, gathers her children about her, as secure from being lost and scattered, as they are well defended against any violence of wind, which would tear and force them from her bosom.

This

This is what, for the satisfaction of the curious, could be known of the *Palm-tree*, of what species soever; who desires a more particular and severe relation, may travel into *India*, and those other parts where this tree grows, may enquire more minutely, and perhaps lose his labour.

F I N I S.

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FINIS











